

Sūrah Al-Hāqqah

This Sūrah is Makki. It contains 52 verses and 2 sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 52

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَذْرُكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ
 ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا
 عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ
 وَثَمْنِيَةَ أَيَّامٍ ۖ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى ۚ كَانَهُمْ أَعْجَازُ
 نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ ﴿٨﴾ وَجَاءَ فِرْعَوْنُ وَمَنْ
 قَبْلَهُ وَالْمُؤْتَفِكَةُ ۖ بِالْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ
 أَخَذَةً رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾
 لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾ فَإِذَا نُفِخَ فِي الصُّورِ
 نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً
 ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ
 وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ
 يَوْمَئِذٍ ثَمْنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾
 فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ ﴿١٩﴾ إِنِّي

ظَنَنْتُ أَنِّي مُلْكٌ حِسَابِيَّةٌ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ
 عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ
 فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ
 يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهِ ﴿٢٥﴾ وَلَمْ أَذْرِ مَا حِسَابِيهِ ﴿٢٦﴾ يَلَيْتَهَا كَانَتْ
 الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيهِ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيهِ ﴿٢٩﴾
 خُدُّوه فَغُلُّوه ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوه ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا
 سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾
 وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ
 ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخِطِئُونَ ﴿٣٧﴾
 فَلَا أُقْسِمُ بِمَا تُبْصَرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصَرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ
 رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَاهُوَ يَقُولُ شَاعِرٌ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَ
 لَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَدَّكَّرُونَ ﴿٤٢﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ
 ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ
 ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ
 ﴿٤٧﴾ وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ
 ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

The Imminent Happening! [1] What is the Imminent Happening? [2] And what can let you know what the Imminent happening is? [3] Thamūd and 'Ad had denied (the happening of) the Shocking Event (the Day of Judgment). [4] As for Thamūd, they were destroyed by that (dreadful cry) which exceeded all limits. [5] And as for 'Ad, they were destroyed by a violent windstorm [6] that He imposed on them for seven nights and eight consecutive days, so you could see them thrown on the

ground, as if they were trunks of hollow palm-trees. [7] So, do you see any remnant of them? [8] And Fir'aun (the Pharaoh) and those before him and the overthrown towns came up with evil. [9] And they disobeyed the messenger of their Lord, so He seized them with an extremely severe seizure. [10] When the water overflowed (in the Deluge of Nūḥ ﷺ), We let you (O mankind,) board the floating ship, [11] so that We make it for you a reminder, and so that a preserving ear may preserve it. [12] Then, when the Trumpet will be blown for the first time, [13] and the earth and the mountains will be lifted and crushed into pieces with a single blow, [14] then on that Day the Happening will happen, [15] and the sky will burst apart, while it will have become frail on that day. [16] And the angels will be on its borders. And on that Day, the Throne of your Lord will be carried above them by eight (angels). [17] On that day, you will be brought forward in a way that no secret of yours will remain secret. [18] Now, as for him who is given his book in his right hand, he will say (to his colleagues), "Come here, read my book. [19] I was sure that I would encounter my reckoning." [20] So he will be in a well-pleasing life [21] in a lofty garden, [22] the fruits of which will be close at hand. [23] (It will be said to such people,) "Eat and drink with pleasure, as a reward for what you did in advance during past days." [24] As for him who will be given his book in his left hand, he will say, " Oh, would that I had not been given my book, [25] and I had never known what my account is! [26] Oh, would that it (death) had been the end of the matter! [27] My wealth has not been of any use to me. [28] My power has gone from me for good." [29] (Then it will be said to angels,) "Seize him, then put a collar around his neck, [30] then, in the blazing fire let him burn. [31] Thereafter, fasten him with a chain the measure of which is seventy hands." [32] Indeed, he did not believe in Almighty Allah, [33] and did not persuade (others) to feed the needy. [34] So, he has no friend here today, [35] nor any food except from that which flows from wounds when washing, [36] which is eaten by none but the sinners. [37]

I swear by what you see, [38] and what you do not see, [39] it is surely the speech of a noble Messenger, (that he conveys from Allah). [40] and it is not the speech of a poet, (but) little you believe, [41] nor is it the speech of a soothsayer, (but) little you heed to the advice. [42] It is

a revelation from the Lord of the worlds. [43] And had he forged some statements in Our name, [44] We would have certainly seized him by the right hand, [45] and then severed his life-artery, [46] so no one from you would have been an impediment against it. [47] And it is a Reminder for the God-fearing. [48] And, of course, We know that among you there are deniers. [49] And surely, it is an anguish for the disbelievers. [50] And it is surely an absolute truth. [51] So, pronounce the purity of the name of your magnificent Lord. [52]

Commentary

This Sūrah is almost wholly devoted to the subject of inevitability of the Resurrection, its horrors, the punishment of unbelievers and the reward of believers. The Day of Judgement is variously referred to in the Qur'ān, and in this Sūrah we encounter the following three names: *الْحَاقَّةُ* Al-Ḥāqqah 'Imminent Happening', *الْقَارِعَةُ* Al-Qāri'ah 'Shocking Event' and *الْوَاقِعَةُ* Al-Wāqī'ah 'Happening'.

The word *الْحَاقَّةُ* Al-ḥāqqah means an 'established fact, or inevitable event, reality or truth'. The word *Al-ḥāqqah* also means 'Something that provide evidence that something is true.' It can be applied to the Day of Judgement in both senses of the word, because in the first sense the Day of Judgement itself is an established truth, and its occurrence is a certainty. And in the other sense the Day of Judgement will prove to the believers the reality of Paradise and to the unbelievers the reality of Hell. This name of the Day of Judgement is followed by two questions regarding it. The questions have been put to make the readers realise how horrifying the experience would be - beyond normal experience or even imagination.

The word *الْقَارِعَةُ* Al-Qāri'ah, literally, means 'rumbling'. The Day of Judgement is so called because there will be rumbling sound which will cause agitation or terror in the hearts of people, and will dreadfully destroy the heavenly and earthly bodies and scatter them apart.

The word *الطَّائِفَةُ* At-Ṭāghiyah is derived from *ṭughyān* which means 'to exceed the limit', signifying an extremely severe punishment, that is, 'it would be such high pitched sound which would exceed the limit of any of the sounds of the mortal world, and the human heart or brain would not be able to bear'. When Thamūd exceeded the limit in denying the Day of

Judgement, they were destroyed by that dreadful cry which exceeded all limits. It was a combination of most high pitched sound of thunderbolt together with a flash of lightning that struck them which rent their hearts.

The phrase رِيحٍ صَرَصِرٍ (*rīḥin ṣarṣarin*) (in verse 6) refers to a violent windstorm which is also severely cold.

سَبْعَ لَيَالٍ وَتَنْبِيَةَ أَيَّامٍ (seven nights and eight consecutive days'... 69:7). According to some of the narratives, the punishment of windstorm started on Wednesday morning, and lasted till the following Wednesday evening. In this way, it makes up eight days and seven nights.

The word *ḥusūman* (in verse 7) is the plural of *ḥāsīm* and means 'cutting them off entirely' or 'causing them to perish completely'.

The word مُوتَفِكَتٍ *mu'tafikāt* (in verse 9) means 'adjacent to one another'. The towns of Sayyidnā Lūṭ عليه السلام, Sodom and Gomorrah, are so called because they were adjacent to each other or because when the punishment overtook the disbelievers and criminals overthrowing their towns], they were all jumbled up.¹

فَإِذَا نَفَخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً (Then, when the Trumpet will be blown for the first time...69:13). Tirmidhī records a Ḥadīth on the authority of Sayyidnā 'Abdullāh Ibn 'Umar رضي الله عنه that *ṣūr* 'trumpet' is a horn-like object which will be blown on Doomsday.

نَفْخَةً وَاحِدَةً ('for the first time...69:13). It means that it will be a sudden and a single continuing sound that will last until all die. The texts of Qur'ān and Sunnah show that the trumpet will be blown twice on the Day of Judgement. The first trumpet is called *nafkhat-uṣ-ṣa'aq* 'the trumpet of swoon', in connection with which the Qur'ān says:

فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ

And all those in the heavens and all those in the earth will faint... [39:68]

With this trumpet all angels residing in the heavens and all Jinns and human beings and animals residing on earth will become unconscious

(1) Another possible meaning of *mu'tafikāt* is 'overthrown' as mentioned by several exegetes. The translation in the text is based on this meaning.

and fall to the ground. Whilst they are in the state of unconsciousness, they will die. The second trumpet is called *naḥkhat-ul-ba'th* 'trumpet of Resurrection'. The word *ba'th* means 'to rise'. With this trumpet all the dead will rise from death and stand up. The Qur'ān describes this situation thus:

ثُمَّ نَفَخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

Thereafter, it will be blown once again, and suddenly they will stand up, looking around. [39:68]

In other words, then the trumpet will be blown a second time and at once they will be standing upright looking on.

According to some narratives, a third 'trumpet' will also be blown before the two trumpets, which is referred to as *naḥkhat-ul-faza'* ('the trumpet of fright or panic). By a careful analysis of all the narratives and texts, it appears that the first trumpet in its initial stage is *naḥkhat-ul-faza'* and in its final stage it will become *ṣa'aaq* 'the trumpet of swoon or death'. [Maḥzarī]

وَيَحْمِلُ عَرْشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ (...And on that Day, the Throne of your Lord will be carried above them by eight [angels]....69:17). In other words, on the day of Judgement, eight angels will bear the Throne of the Raḥmān above their heads. According to some of the Prophetic narratives, before the Judgement Day this task will be carried out by four angels. On the Judgement Day, four more angels will be added to carry out the task.

As to what is the Throne of the Raḥmān, what is its reality, its form and shape, how the angels carry it - are transcendental matters and are all beyond human intellect. Allah is beyond time, space and matter, and therefore we are not permitted to pursue these matters pertaining to Him to determine its exact meaning. The noble Companions, their pupils and the righteous elders took the attitude that they simply believed in all transcendental matters and never questioned about them. Whatever Allah means by them is the Truth. Their nature and reality are unknown.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ (On that day, you will be brought forward in a way that no secret of yours will remain secret...69:18). In other words, on the Day of Judgement people will be exposed - no concealed act they did will stay concealed. Nothing is concealed from Divine knowledge and

sight even today. The Plain of Gathering has been particularly mentioned in this connection probably because the entire ground will be levelled out as a plain surface. There will be no caves nor mountains, no buildings nor houses nor barriers of any trees. These are the things behind which people normally hide in the mortal world. On the Day of Judgement, none of these things will be available and there will be no possibility of hiding.

هَآؤُمْ أَقْرَأُوا كِتَابِيَهٗ (Come here, read my book... 69:19). The word *hā'umu*, literally means, "come" but, idiomatically, it is used in the sense of the plural imperative verb *khudhū* "take". In other words, one who is given his record book in his right hand, he will be elated and, looking at the people around him, will say 'Here, take my account book and read it!'

هَلَكَ عَنِّي سُلْطَانِيَهٗ (My power has gone from me for good...69:29). The word *sulṭān*, literally, yields the sense of 'power or overpowering'. Therefore, a government or state is referred to as *salṭānah* and a ruler is referred to as *sulṭān*. In other words, when people gain power and political ascendancy in the world, they become proud, hold sway over other people, perpetrate injustices and commit atrocities. But in the Hereafter all that will vanish and be lost, and the unjust and proud rulers will have no army to obey or support them. They will be miserable and helpless creatures who will not be able to defend themselves.

The word *sulṭān* also stands for 'authority, proof or argument' in which case it would mean : 'Today I have no argument in favour of protecting myself against punishment'.

خُذُوهُ فَغُلُّوهُ (Seize him, then put a collar around his neck... 69:30). This instruction will be given to the angels to seize the guilty one and truss him up by putting a collar around his neck - though, however, the wordings of the verse do not mention who will seize and who will truss him up. Narratives indicate that when this order will be issued, everything, like submissive and obedient servants, will rush to apprehend him.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (Thereafter, make him enter into a chain, the measure of which is seventy hands....69:32). The phrase 'make him enter into a chain' could be interpreted metaphorically as 'bind him in a chain' but it could be taken in its primary sense, that is, to pierce the chain through one side of the body, so that it could come out from the

other side of it like a string is passed through a pearl or the bead of a rosary. Traditional narratives seem to support the primary sense. [Mazhari]

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۖ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينَ (So, he has no friend here today, nor any food except from that which flows from wounds when washing...69:35-36]. The word *hamīm* means 'a sincere or bosom friend'. The word *ghislīn* with 'gh' bearing the *kasrah* [= i] refers to the water with which the pus and blood of the wounds of the inmates of Hell will be washed. The verses signify that on the Day of Resurrection he will have no friend that will support him or save him from punishment, nor will he have anything to eat except the filthy water with which pus exuding from the wound of the inmates of Hell might have been washed. The words 'nor any food' mean that they will not have any delectable food to eat. This statement does not negate things like *ghislīn* which are distasteful and reprehensible. Therefore, it does not contradict another verse which states that the inmates of Hell will eat *zaqqūm*.

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ. وَمَا لَا تُبْصِرُونَ (I swear by what you see, and what you do not see....69:38-39). This comprehends the entire body of creation. Some say 'what you do not see' refers to the Being of Allah Ta'ālā and His attributes. Others say 'what you see' refers to things of the mortal world, and 'what you do not see,' refers to things of the Hereafter. [Mazhari] And Allah, the Pure and Exalted, Knows best!

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ ^{زصل}

And had he forged some statements in Our name, We would have certainly seized him by the right hand, and then severed his life-artery,... (69:44-46)

The word *taqawwul* means 'to forge, fabricate or concoct' and the word *watīn* refers to 'aorta or life-artery'. This is the main artery that carries blood from the heart to other parts of the body. Once this artery is cut off, death occurs instantly.

The foregoing verses refute the outrageous thoughts of the disbelievers. They used to accuse the Prophet ﷺ of being a poet and a soothsayer. They said that the Qur'an was the word of a poet or the word of a soothsayer. The Qur'an denounces their argument - it is not the word

of a poet nor the word of a soothsayer; it is a revelation from Allah to His Messenger. In other words, in verses [37-38] it was claimed that all visible and invisible things prove that the Prophet ﷺ is Allah's true Messenger and that the Qur'ān is Allah's revealed Word and not the imaginary flight of a poet's mind or the wild conjectures of a diviner. In this and the preceding three verses another invincible argument is given in support of his claim. The argument is to the effect that if the Prophet ﷺ had been a forger of lies against Allah, Allah's strong hand would have seized him by the throat and cut off his life-artery and he would have certainly met with a violent death. The invincible argument is put forward in a strong language - assuming the impossible - to make the ignorant realise the worst-case scenario. The expression 'right hand' is used probably because when a convicted criminal is to be executed, the executioner stands in front facing the condemned person. The executioner's left hand faces the guilty person's right hand. The executioner holds the condemned person with his left hand and attacks him with his right hand.

A Cautionary Note

This verse refers to a theoretical situation relating to the Apostle of Allah ﷺ in particular that lest, God forbid, if he were to concoct a word and impute it to Allah, this is the way he would have been dealt with. A hypothetical situation is a possible situation, not an actual situation. Thus this does not necessarily set down a universal principle that any and every impostor, who lays claim to prophethood, would be destroyed as a matter of general rule. History records that many impostors laid claim to prophethood, but no such destructive punishment was ever imposed on them.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ 'So, pronounce the purity of the name of your magnificent Lord. [69:52]'. It was shown in the preceding verses that Allah's Messenger never speak from his own whims and fancies. He only conveys pure revelation revealed to him by Allah. The Divine Word is a reminder and an admonition for the God-conscious people. Allah knows that despite knowing the absolutely incontestable truth many people will continue to reject it. Consequently, it will be a source of eternal remorse, disappointment and punishment in the Hereafter for the disbelievers. In the end, Allah says:

وَأَنَّهُ لَحَقُّ الْيَقِينِ 'And it is surely an absolute truth. [69:51]'. In other words,

the Qur'ān is undeniably the Truth of Certainty. There is no room for any doubt or suspicion in it.

Finally, Allah addresses the Prophet ﷺ to say:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ 'So, pronounce the purity of the name of your magnificent Lord.' [69:52]. This signifies that the Prophet ﷺ should not pay any heed to the criticisms of the obdurate disbelievers nor should he feel distressed. He should rather pronounce the purity of Allah's name. This will relieve his distress and grief. On another occasion, the Qur'ān says:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ 'And We know that your heart feels distressed for what they say. [15:97]. So, proclaim the purity, and glory of your Lord and be among those who prostrate. [98]' The Prophet ﷺ is advised not to pay any attention to the disbelievers talking nonsense. The best remedy for his distress and grief is to glorify Allah, praise Him and prostrate before Him.

Abū Dāwūd records a narration from Sayyidnā 'Uqbah bin Āmir Juhanī رضي الله عنه that when the verse. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ 'So, pronounce the purity of the name of your magnificent Lord. [52]' was revealed, the Prophet ﷺ instructed this *tasbīḥ* to be reserved for the posture of *rukū'* and when the verse سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى 'Pronounce the purity of the name of your most Exalted Lord. [87:1]' was revealed, he instructed this *tasbīḥ* to be reserved for the posture of *sajdah*. Therefore, by common consent of the *Ummah* these *tasbīḥāt* are recited in *rukū'* and *sajdah* respectively. According to overwhelming majority, it is *Sunnah* to recite them and repeat them thrice. Some scholars say it is obligatory.

Alhamdulillah
The Commentary on
Sūrah Al-Ḥāqqah
Ends here